3: Barrett E-5 (1908-1909)1925
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The mate[1] has still another special use—that of a woman's cap. With it is worn a piece of light-weight black cloth or a double bandana handkerchief, which passes over the head and shoulders and hangs down the back as a protection from the sun. Usually this cap is decorated with incised lines and figures, and occasionally it is used as a drinking-cup in traveling, but it is never put to any of the ordinary uses in which common mates are employed. On long canoe journeys the women usually carry special mates for use as urinals.

By means of two small perforations at each of two opposite points, a hemispherical mate is bound to a long handle to serve as a dipper, especially in the distillation of rum. Such dippers, called sūmbū and ūīkala pī cūīnūnt-sū′mī, are shown in pls. LXIII and LXV.

Further, the bottom of a mate may be perforated to adapt it as a sieve or strainer, called cī′culya, in making green-corn mush and ripe plantain gruel. Attached to a long handle, such a strainer is employed for skimming the froth which rises in boiling cane juice preparatory to fermentation.

The third form of calabash implement is the spoon, called ci′ñ kūtcada, from Spanish cuchara. This implement is always made by cutting narrow sections from the side of an ellipsoidal calabash with the saw-like machete above mentioned. One of these fruits ordinarily provides material for six to eight spoons, varying in length from three or four to as much as fifteen inches. The large spoons are commonly used for stirring food while cooking, and both the large and the small

[1] [i.e, A hemispherical gourd container.---Analyst]

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is favored. In these cases, it is always the rear of the house that is raised about four or five inches. The rear of the house is the cooking area, and it is here that the firebox is located. A common size for the firebox is four feet by five feet and it is packed with earth to a depth of four to six inches. Three rocks form a pot holder within which a fire is contained. There will generally be one such rock hearth for each related family resident in the house. Behind the kitchen area a bamboo ramp about three feet wide and twenty feet long serves the boys and men as a urinal; a hole about three feet out from the house serves the girls, women and infants.

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The gabled roof is pitched at about a forty-five degree angle and is framed by long single lengths of bamboo. The thatch consists of the long leaves of the Tagua palm which may reach a length of fourteen to sixteen feet. From the midrib of the leaf, a series of leaflets extend out for approximately three feet. Two or three months before roofing, the leaves are cut down and collected in the Tagua patch and placed on a low bamboo rack for drying. Sometimes the Tagua patch is a considerable distance behind the house, in which

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> had defecated while nursing and the mother reacted explosively. She shouted at the infant, forcibly removed it from the breast, held it at arms length and shook it back and forth, screaming that the child was bad. Not a sound escaped from the infant, as its head bobbed back and forth. As the mother regained her composure and began to clean the child, it began to howl. In a few minutes it was cleaned . . . she now gave the breast to the infant, which it seized with a frantic intensity . . . (Altschuler 1960: field notes).

Many Cayapa women are undoubtedly fairly matter-of-fact about their infants' excretions but, without being able to count cases, my impression is that the general attitude toward uncontrolled elimination is in the direction of the cited example; that is, the mother or surrogate, when required to clean the child, displays decidedly negative feelings (if only in postural stance) that are clearly communicated to the infant. Every Cayapa house has a causeway about five feet above the ground, which is about three feet wide and perhaps thirty to forty feet long, that runs from the cooking area in the rear out into the semicleared area behind. Adult males and boys walk out to edge of the causeway to urinate. A small hole, placed not very far from the house, is used by the women and girls. Adults and toilet-trained

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children, after about the age of six, defecate in the river or in the monte behind the house. As soon as an infant is able to sit, he is placed over the women's and girl's urination hole to defecate. He is not permitted to return to the comfort of the house until he has done so. The weather may be somewhat inclement, it may be dark, the child may howl and scream, he may decide to withhold his feces in defiance of parental command, but no leniency is shown. He must sit out on the causeway, alone, miserable, afraid or defiant, and only after he defecates, is he removed and brought into the house where he may be rewarded with the breast. By the time the child is two years old, he is trained, or perhaps, a better word, broken. Understandably, most Cayapa show an extraordinarily negative reaction to the sight of feces. One day four young boys, ranging in age from about ten to fourteen, came to visit just as my infant son defecated. The boys stopped in their tracks and one, pointing to the mess on the floor, shouted, "/pe/" 'feces,' whereupon they fled.

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If no new sibling has arrived, the Cayapa infant is permitted to nurse at the breast for about three years.

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